

The Spiritualist,

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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.

PUBLISHED WEEKLY, PRICE TWOPENCE.
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.B., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, and has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876), Prince Emile de Saxe-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Caithness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dirckink (Holnfeld (Holstein)); Mr. Gerald Massey; Le Comte de Bullet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Fyfe (Australia); Mr. Eves Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence, Marvay); Mrs. Makdonald Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dumphy, Barrister-at-Law; C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honynwood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon.); Mr. James Watson; Mr. N. Fabjan Dawe; Herr Christian Reimers; C.R. F.R.S.; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Dowdworthy; Mr. William Oakey; Miss Kislbury; Miss A. Blackwell (Paris); Mrs. E. Showers; Mr. J. N. T. Martineau; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dols. 17 cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to W. H. Harrison, SPIRITUALIST Newspaper Office, 38, Great Russell-street, London, W.C.

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Monday, 4th.	Seance Committee at 7 p.m. DISCUSSION MEETING at 7.30 p.m.
Wednesday, 6th.	Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.
Thursday, 7th.	Mr. Blackburn's Seance, at 7.30. Mr. Eglinton, medium.
Friday, 8th.	Experimental Research Committee, at 6.30 p.m.
Tuesday, 12th.	Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m. COUNCIL MEETING, at 6.30 p.m. At the close of the ordinary meeting of Council, a Special Meeting will be held to consider Resolution 653, as stated in Report of the last Meeting.
Thursday, 14th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 15th.	Experimental Research Committee, at 6.30 p.m.
Monday, 18th.	House and Offices Committee, at 6.30 p.m. Library Committee, at 7 p.m. DISCUSSION MEETING at 7.30 p.m.
Thursday, 21st.	Seance Committee at 6.30 p.m. Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.
Friday, 22nd.	Experimental Research Committee, at 6.30 p.m.
Thursday, 28th.	Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.

Mr. Blackburn's Seances are free to inquirers, who must be recommended by a member, or apply personally to the Secretary. Members of the Association and of Allied Societies are admitted to the Seances by ticket, at a nominal charge, but as there is a great demand for admission, and the numbers are strictly limited, it is necessary to apply some time in advance.

CHRISTMAS CLOSING.

The Offices of the Association will be closed from the 23rd to the 27th December, inclusive.

PRIZE ESSAYS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

The conditions were that the competition should be open to all British born or naturalised British subjects, and further to all foreign members of the British National Association of Spiritualists, provided the essays were written in English.

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Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

The first essay, by Miss Anna Blackwell, is in course of translation into the French, Spanish, German, and Italian languages.

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2. The Scientific Aspects of Spiritualism.
3. Has Spiritualism given any New Truths to the World?
4. The Evidences of the Identity of Communicating Spirits.
5. The Relation of the Law to Public Mediums.
6. The Aims, Ends, and Uses of Modern Spiritualism.
7. The Best Means of Directing Attention to the Importance of the Private Investigation of Spiritualism.
8. Spiritualism as a Religious Influence.

All papers to be sent to the Secretary, 38, Great Russell-street, Bloomsbury, not later than January 20th, 1877; the papers to remain the property of the Association, subject to the conditions laid down in rule 27.

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LECTURE IV.—Councillor J. O. Scott will preside. Subject—"The Latest News from the Stars."

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Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

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MR. J. J. MORSE, INSPIRATIONAL
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Republished from *The Spiritualist* for July 14th.

SPIRITUALISM IN THE BIBLE IDENTI-
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London: E. W. Allen, 11, Ave Maria-lane, E.C.; W. H.
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REVUE SPIRITE, Journal d'études psycho-
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of every month. Price, 1 franc. Published by the Société
Anonyme, 7, Rue de Lille, Paris. Post Office orders payable
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Spiritualist newspaper says that the pamphlet displays real
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branch office.

AN APPEAL TO SPIRITUALISTS.

MR. ALDRIDGE (HEALING MEDIUM) has
been very unsuccessful in Business this last 3 years,
and failed about 6 months ago—since that time he has tried to
obtain employment but could not, which has rendered himself
and family quite destitute. He is desirous of Emigrating to
Australia by the Assisted Passage, which will cost about £25,
with Outfit and Clothing necessary for the voyage, which he
hopes to raise by Subscription. The next Ship sails about the
middle of January. Cast-off Clothing will be very acceptable,
there being three young children.

7, Allen-road, Stoke Newington, N. 12th Dec., 1876.
The particulars of this case are known to Mr. J. Wilks of the
Dalston Association of Inquirers into Spiritualism.

8, UPPER BEDFORD-PLACE, RUSSELL-SQUARE.

MRS. BURKE has much pleasure in
announcing that she has made arrangements to hold a
seance at the above address, in aid of DR. SLADE'S DEFENCE
FUND, on the Evening of TUESDAY next, the 19th inst. Two
Rooms will be devoted to the manifestations—one for Trance,
&c., the other to the Physical Phenomena. No one special
medium will be engaged, but it is hoped that all those mediums
who are interested will accept the invitation and allow their
powers to be exercised for the occasion. None but known
Spiritualists admitted. Tickets to be procured of Miss Kis-
lingbury, 38, Great Russell-street; Mr. Burns, 15, Southampton-
row; and of Mrs. Burke, 8, Upper Bedford-place, Russell-
square, London.

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Spiritualists visiting London can secure domestic comforts
without the inconvenience of a public hotel, has, by the
generous efforts of friends of the Cause, led to the establish-
ment of the above Private Boarding House. It is con-
veniently located for the principal railways, and is in the
very area of the spiritual movement. Its arrangements have
been designed with a special view to the requirements of
Spiritualists.

Applications should be made as far as possible in advance.

MANAGER—MRS. A. C. BURKE

The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME NINE. NUMBER TWENTY.

LONDON, FRIDAY, DECEMBER 13th, 1876.

ATTACKS UPON MEDIUMS.

IN the whole of this country there are but three or four professional mediums for physical manifestations, and four-fifths of those who attend their *séances* are Spiritualists, consequently it makes no practical difference at all to the movement, and little to the mediums, if the outside public are locked out of doors altogether. The more this is done, the greater will be the protection from wanton attacks from without, so that we hope that it will henceforth be made a matter of grace and favour for disbelievers to be admitted to any established circle at all; their opinions about Spiritualism are of no interest to the initiated, and unless they chance to be gentlemen, their admission to *séances* often amounts merely to a source of discomfort to everybody, and of satisfaction to none.

Some little trouble to the movement is also caused by the circumstance that Spiritualists who have had but little experience, are quite overcome by the wonderful phenomena which take place in the presence of physical mediums, consequently they look upon the mortal instruments as prophets of the latter-day dispensation, but as a matter of fact there is not of necessity anything of the odour of sanctity about physical mediums. At the present time there are two or three in America who are swindling the public by showing off genuine physical phenomena as conjuring, and it follows that the invisible intelligences aiding them in this work are as bad if not worse than themselves. The public pays the penalty of ignorance. There was a time when a man of ordinary ability who went to a conjuring exhibition could discover how everything was done; but now, when Spiritual conjurors occupy the platform, mixing the real thing with scientific and other tricks, those days have gone for ever. The public can now only look on with open mouth, and regret that the intelligence of its oracles is baffled.

Physical mediumship is also not necessarily connected with truthfulness, or with high moral character, in illustration of which we some time since had occasion to give information to Mr. Epes Sargent, of Boston, U.S., of some fraudulent acts which had come to our knowledge, and that had been committed by a medium in the United States. Consequently those who reverence a man simply because he possesses these abnormal powers may be in a false position, and do public harm by accepting all the statements coming from such a source as gospel, more especially when the information relates to rival mediums or to those who help them. Moreover, there are many Spiritualists who cannot see two sides of a case, and who argue that because certain genuine manifestations took place in their own presence, therefore, certain other facts which were witnessed at another time were also genuine, the truth being that it is quite possible for imposture and genuine manifestations to be combined, as in the case of the public conjurors already mentioned.

Another source of weakness to the Spiritual movement lies in the fact that people of whom nobody has ever heard, and who may not be Spiritualists at all, sometimes set up under the name of "professional mediums." There should be a long course of testing by trustworthy and competent people before any new comer is recognised as a genuine medium, and something should be done to clear away those novices who may not be mediums at all, yet who thrust themselves before the public for the purpose of making money.

Some public body connected with Spiritualism might well give serious attention to these sources of weakness, some of which are not due to the misconduct of mediums, as in instances where unprovoked assaults are made upon them by outsiders. Consideration might also be given to the dangers arising from the jealousies of mediums, from the mixing of

imposture with that which is true, and from their sometimes thrusting themselves before the public as mediums before the genuineness of their powers has been tested.

When a mesmeric sensitive walks about upon the platform of a lecturer, eating a raw cabbage under the firm conviction that it is an apple, he is not only unanswerable for his acts and for the morality and the religious character of his utterances, but he is not usually considered to be a safe leader of the multitude. Strong mediums are mesmeric sensitives, and often no more responsible for their acts and sayings than the example just described.

AWKWARD FACTS AMONG SCEPTICS.

A COPY of *The Restitution*, published at Plymouth, Indiana, has been forwarded to us. It contains the following letter to Mr. G. M. Myers, of West Irving, Iowa:—

Bro. Myers.—I am in a terrible dilemma, and feel as though I must write to you, and see if you can't help to extricate my friends, and especially my wife, from this dreadful (to me delusion) spell that has taken possession of my wife's relatives. They are excited over spirit rappings. Our niece claims to be a medium, and I have been present at her sittings. As soon as she seats herself at the table raps are distinctly heard, and I placed her chair in glass tumblers and her hands on glass window panes, and all made no difference. I went to her place, and thought this would stop all communication, but it had no effect whatever. We received the following by naming over the alphabet. The raps were heard at the letter indicating the one selected. The first was to me, as follows: "Well, John, test it yourself."

To my wife from her sister: "I am happy, you will soon be with me." We inquired how long? It was rapped out "Three months." Our niece "in four months."

My wife had another from our child who was killed. It rapped out his name correctly, said he was a big boy, and that children grew in the spirit land as well as in this. . . . Now, Bro. Myers, if you or any of our brethren can help me defeat this terrible delusion among my friends I shall ever be grateful.

As ever, thy brother in the faithful hope of Israel,

JOHN McKEE.

Parkersburg, Iowa, October 6th, 1876.

Mrs. ELGIE CORNER (Florence Cook) has left Shanghai, with her husband, Captain Corner, for Nagasaki, Japan.

ON Wednesday, the 20th instant, at 8 p.m., Dr. Forbes Winslow will, at the invitation of the Dialectical Society, open a debate on Spiritualism at the Langham Hall, Portland-place, Regent-street.

SUNDAY LECTURES IN LIVERPOOL.—On Sunday evening, December 3rd, Mrs. F. A. Nosworthy delivered an address on "The Spiritualism of the Poets," in Meyerbeer Hall, Liverpool. The lecturer observed that the subject was almost exhaustless, and afforded matter for lectures *ad infinitum*. She made no remarks on the Spiritualism of the poets of the classic ages, excepting that all their works were strongly admixed with the communion of the spirit world with the material world, but she entered chronologically on the works of British and American poets, beginning with Spenser, and she discovered Spiritualism and spirituality in the writings of Spenser, Milton, Shakespeare, Addison, Pope, Gray, Cowper, Burns, Shelley, Keats, Wordsworth, Mrs. Hemans, Byron, Moore, Longfellow, Tennyson, and many others. Quotations were given from Milton, Spenser, Shakespeare, Moore, and Longfellow, and great interest was manifested by the audience.

CIVILISATION IN AUSTRALIA.—A certain chief, a man of intelligence, and punctual in monetary matters with his pakeha neighbours, was lately a sufferer to the extent of some £30 or £40 by a man going through the court. In relating the affair to some natives whom he was visiting, he told them that he had lost his money by a man becoming "packarapu." This word rather staggered the aboriginals, who immediately demanded an explanation. It was given as follows: "A pakeha who wants to become a 'packarapu' goes into business, and gets lots of goods and does not pay for them. He then gets all the money he can together, say £2,000, and puts it away where no one can get it—all except £5. With this he goes to the judge of the supreme court and tells him that he wants to become 'packarapu.' The judge says he is very sorry, but of course it cannot be helped, and he then calls all the lawyers together, likewise all the men to whom the 'packarapu' owes money, and he says, 'This man is packarapu, but he wishes to give all he has got, and so he has asked me to divide this (the £5) among you all.' The judge thereupon gives £4 to lawyers, and £1 to the other men, and the 'packarapu' goes home.—*Banner of Light*, Boston, U. S.

CLAIRAUDIENTS OF GENIUS.

SOCRATES; TASSO; THE MAID OF ORLEANS.

*Miserere di me, gridai a lui,**Qual che tu sei, od ombra, od uomo certo.**Risposemi: Non uom; uomo già fui.**Commedia, Dell'Inferno—DANTE.*

I pray thee, pity me, 'twas thus I cried,

Whate'er thou art, a shade, or living man,

It answered me: No man am I; I was a man.

If we look through history from the most ancient times recorded, we shall find tidings of the verbal communion between spirits and men. In the East this communion has run in one long unbroken stream down to the present day. It has been kept up on our side by persons constitutionally adapted for hearing this language. They have not sought it out themselves; it has sought them; it is essentially what Milton calls it: "a visitation unimplored."

When the new world was discovered, it was found that the same law held good there also with certain individuals; and it is, perhaps, only in Europe during the last three hundred years—a period, by the way, marked by the fast progress of materialism—that any organised attempts, however ineffectual, have been made to treat the belief *per se* in such experience, with irony, scorn, or punishment. Our enlarged commerce with Africa daily shows us that the belief that gods speak directly with men—which was formerly a characteristic belief also of Europe and Asia—is still held by some of the African tribes with primitive tenacity.

But the present object is to dwell rather on a few details concerning the higher recipients of the quality of clair-audience, a very catholic and elastic gift to certain individuals of every race and every religion. This gift has not only come down through the course of ages to the present day, but has been equally a heritage of that elastic order which stretches also from the most intellectual to the least endowed, bringing with it mental food in conformity with the recipient's power of assimilation, and, sometimes, something beyond. In naming Socrates, that wise philosopher is connected in imperishable tradition with the mystery before us; so intimately, indeed, is his honoured name bound up with this "visitation unimplored," as its subject and exponent, that it seems unnecessary to dwell upon it here, except to say that his guardian spirit gave every token of being a good spirit, always urging him to follow that which was noble and true; and *always forewarning him of impending evil to himself and friends*. For twenty-three years he was made the butt of Aristophanes, but Socrates did not the less persist that his daimon was a reality.

Perhaps the clairaudient of genius most similar to Socrates in many respects was the poet Tasso. He, like Socrates, was attended by a spirit of wise and lofty attributes. Tasso, too, like Socrates underwent the severest persecution for conscience sake, and, like Socrates, upheld the truth, notwithstanding the trials which, even in those days, visited mediums who acknowledged their mediumship, and were not inhabitants of the cloister. In *Notes Historiques de la Vie du Tasse*, taken from the memoirs of his friend, Manso, the Marquis de Villa, and published after Tasso's death, we find the following account of a conversation between the poet and his unseen monitor, which occurred in Manso's presence:—

"Tasso sometimes questioned, and sometimes answered, and, by his answers, I guessed the meaning of what he had heard. The subject of this conversation was so elevated, and the expressions so sublime, that I myself fell into a sort of ecstasy. I dared neither to interrupt nor to importune him with questions, and his vision continued for a long time. I was made aware that the spirit had departed, by Tasso's turning towards me, and saying: 'For the future you will not doubt.' 'Say, rather,' I replied, 'that I shall be more incredulous than ever, for I saw nothing.'"

Signor Damiani makes the following remarks in *Human Nature* for December, 1870: "Tasso's *Gerusalemme* is replete with spiritual philosophy. How familiar to the Spiritualist is this explanation of the *modus operandi* of the spirits to make themselves visible to us. Speaking of the angel messenger who appeared to Godfrey, the poet says:—

He (the angel) surrounded his invisible form with air,
And rendered it subject to mortal sense.

Which is the well-known theory that the spirits take from the atmosphere all the chemical elements necessary for the

clothing of themselves into visibility." While, as regards Dante, Signor Damiani says:—"Dante's *Commedia*, from beginning to end, is nothing but inspirational Spiritualism, even to the description of a *séance* as in these lines (Canto ix. verse 22) wherein the spirit of Virgil is speaking to Dante:—

'Tis true, aforetime I returned to earth,
By fell Eriethon* conjured down below,
Who, to their bodies† called the spirits back,
And at that time I had not long been dead.

"But most conspicuously does Dante show his intuitive Spiritualism, by constantly representing the spirits in all spheres as anxious for a continuance of intercourse with their friends in the flesh. (See Canto vi. v. 89; Canto xv. v. 119, &c.)."

It is no small thing to have been able to bring to the aid of this subject, in this and a recent number of *The Spiritualist*, the three greatest epic poets of Europe since the classic days, Dante, Tasso, and Milton. The two last are essentially self-acknowledged clairaudients, while Dante may be well regarded in the same light by implication, if we judge him by all he wrote. But, since the confining of evidence of spirits speaking to men to the examples of poets, however lofty their order, would indeed be a grave error, with so many to choose from of other classes afforded us by history throughout the world, it will be our aim also briefly to introduce the names and characters of *practical workers* who were likewise endowed with the peculiar temperament which fitted them to become mediums, whereby spirits are able to make themselves heard and understood by men through speaking to them. First in this second category is Jeanne d'Arc, of the village of Domremy, in the province of Touraine, a peasant girl, who, in her nineteenth year, changed the fortunes of France through her clair-audient powers, and who is commonly spoken of, even in the present day, as "The Maid of Orleans," not because she was a native of that town, but because she was its salvation. She is a good example, to begin with, of a clair-audient for practical purposes, in contradistinction to the poet.

In order to recognise, in the present instance, the power of a spirit over matter in an apparently *righteous cause*, the wonders of her spiritual *work* may be prefaced by the following historical explanation:—In the year 1429 there were two proclaimed kings of France, one by might and the other by right, if it be right that a son should be the inheritor of his father's throne before another person of another country. The king by right was Henry VI. of England, a child, aged about eight years. He was, through his mother, grandson to the late king of France, Charles VI. His uncle, the Duke of Bedford, was named Regent, and Paris was the then headquarters of the English. Charles VII., the son of the late king, was, with his small court, at Chinon, in the province of Touraine, and at this time the city of Orleans, Charles's last stronghold, was surrounded by the English, and Charles, having neither men or money to carry on the war, was on the point of retiring to Dauphiny, and leaving the city of Orleans to its fate. At this critical period the scale was suddenly turned. Jeanne d'Arc, under a strong presentiment of her lofty calling, had persuaded two gentlemen of her own province, whom she met at Vaucouleurs, to accompany her to the presence of the king. Arriving in safety, after a somewhat perilous journey, she was, after much delay, admitted to the king's palace, where she recognised the king though plainly dressed, and purposely mingled with a crowd of courtiers. We quote from *Ecstasies of Genius*‡ by the late Mr. J. W. Jackson:—"Led apart by the king, she spoke to him of secrets known only to himself and God. While being equipped with a suit of knight's armour, she described an old sword marked with five crosses, as lying amidst other arms, in the church vault of St. Catherine at Pierbois. It was found, an old neglected weapon, in the very place she had described. Promising to lead a convoy into Orleans, she succeeded, despite of apparently insurmountable obstacles. Having declared she would raise the siege of this important town, she accomplished it in seven days, although three of

* A Thessalian sorceress.

† To their bodies, or near to their dead bodies.

‡ Hall, Virtue, and Co., and Baillière.

them had, by her direction, been devoted to public prayer. Prophesying that she would be wounded near the breast on the morrow, she received an arrow in the part indicated during an assault on the English works. Returning to the court, then at Tours, she again read the king's thoughts, together with those of some of the principal commanders by whom he was surrounded. Promising to conduct her sovereign to Rheims for his coronation, she achieved this seeming impossibility without even a battle. It would seem, that, after this, her prophetic faculty was greatly diminished. She had indeed accomplished her mission, and it was only at the urgent request of the French Generals that she consented to forego her avowed intention of retiring to a monastery. Her sad fate, therefore, may be considered as the result of her *not* obeying the dictates of that internal monitor under whose support and guidance she had achieved such marvels." She had been successful in her former sallies; but now having made a sortie from Compiègne, she was, as St. Ouen's *Histoire de France* shows:—"Taken by the Burgundians and ignominiously sold to the English. Jeanne d'Arc was brought before a tribunal, at which several Frenchmen sat, who were unworthy of that name. Spite of her sincere piety and her pure faith, she was declared a heretic, and, as such, condemned to perpetual imprisonment. Shortly afterwards, the English condemned her as a *relapsed* heretic, and to die by burning. Charles VII. did not even make an attempt to save this woman who died for him."

Bignold, in his *History of England*, tells us: "All France believed that she was sent from God." He might have added: "The English believed that in fighting against her they had to contend with the devil." How very "English" that was; but, in this case, it made them a paradox; it made them un-English; for they cowardly ran away from far inferior forces. Here is the wondrous maiden's own account at her trial, given us by Mr. Jackson from MSS. existing in the Royal Library at Paris: "In my thirteenth year I heard a voice in my father's garden, at Domremy; I heard it from the right side, near the church, and it was accompanied by *great brightness* (odic light). At first I was afraid of it, but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety and to attend Church. Five years afterwards, while I was attending my father's flocks, this voice said to me: 'God has great compassion for the French nation, and that I ought to get ready and go to its rescue.' When I began to weep at this, the voice said to me, 'Go to Vaucouleurs, and you will find a captain there who will conduct you without hindrance to the king.' Since that time I have acted according to the revelations I have received, and the apparitions I have seen, and, even on my trial, I speak only according to that which is revealed to me."

The Spiritualist of September 10th, 1875, tells us that "When on the martyr-scaffold, with flames rising fiercely around her, she lifted her head, exclaiming: 'The voices! they are of God!'"

Dr. Forbes Winslow tells us: "The insanity of Joan of Arc may be mentioned as a good example of superstitious madness."

SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY AND C. CARTER BLAKE, DOG. SCI.

THE most marked event during the autumn months in Continental Spiritualism has been the Congress of Belgian Spiritualists, which was held at Liège during the month of September, and reports of which have appeared fortnightly in the *Messenger* up to the present date.

The Congress was attended by representatives from the various associations forming the Belgian Federation, of which the *Société l'Union Spirite et Magnétique* of Brussels is the principal; and the meeting was opened by reading the report of M. Charles Fritz, the secretary of that society. From this report it appears that, although the knowledge of the Spiritualist doctrine had spread considerably in Belgium during the past year, there was great want of zeal among the older workers in promoting federal union. As a laudable exception the secretary cited the Spiritualists of Ostend, who have formed a society and started a newspaper, *De Rots*, which is printed in two languages, French and Flemish, and

has already a good circulation. As a sign of appreciation, it was proposed that next year's Congress be held at Ostend, and at a season when there was likely to be a larger influx of visitors than in the month of September.

The benefits of association were set forth at some length in a paper by M. Moulis, who made much allusion to the work of the British National Association of Spiritualists. The position of Spiritualism in Belgium was next discussed, and was chiefly taken up by the representatives from Verviers, who recounted the struggles and triumphs of a society founded by working men, who have succeeded in collecting a small library, by means of which they have strengthened themselves and converted the brethren. Dr. Dupuis gave an interesting account of the sittings, chiefly of a religious character, held by the Ostend society, and a paper was read, sent by M. Greslez, of Algeria, on the necessity of religious services in connection with Spiritualism. This subject was warmly discussed by several speakers, and the importance of the religious aspect of Spiritualism strongly insisted upon, but no resolutions were passed in reference to it.

The *Revue Spirite* for December notes the remarks of a French journal called *L'Homme Libre*, to the effect that on All Saint's Day the tomb most visited and most decorated in the cemetery of Père Lachaise was the tomb of Allan Kardec. The same journal relates how Buguet was caught tricking, how Leymarie was condemned and imprisoned, and how the Spiritualists still go on believing, and are the most persistent (*entêtés*) of mankind.

Some Spiritualists at Lille have given in two successive numbers of the *Revue* the results of a year's *séances* with two private mediums, designated as Madame X. and Madame Y. Both ladies developed as trance and writing mediums, and gave communications purporting to come from well-known writers, whose characteristic styles were at times remarkably apparent. Occasionally the two ladies were both influenced by historical personages, who held dialogues together, grave or gay, as the case might be. These personages often gave detailed and interesting accounts of their experiences in spirit life, expressing in moving terms their joy and sorrow, their pleasure or their regret. The transcript of these scenes from the spirit-world would form an interesting chapter in Spiritualist literature, and would be altogether novel in character.

We also learn that there has been another action-at-law against some Spiritualists at Le Mans, but this time the prosecutors were unsuccessful, even in appeal. The magistrate *could* not condemn a man who had only prescribed mesmerised water!

In a long and learned article on the *Périsprit*, M. Tonoeph endeavours to prove that the action of the supposed spiritual envelope is identical in certain respects with that attributed by physiologists, in particular by M. Collongues, to the nervous fluid. Other papers on similar subjects, by M. Cochet and Mme. Dufauré, complete the December number of the *Revue*.

Psychic Studies is still occupied with the report of Professor Barrett's paper at the British Association at Glasgow, and with Mr. C. Reimer's *Experiences of a German in England*. Further on, M. Aksakof, the proprietor and editor of *Psychic Studies*, explains and justifies the position of his journal towards the professors of Reincarnation. He says that he is blamed on the one hand for not advocating their doctrine, and on the other for not attacking it. He enumerates categorically the objects for which the journal exists, which may be more or less summed up in its full title, "Devoted to the investigation of the imperfectly known phenomena of soul (or psychic) life." Under this heading M. Aksakof does not consider that the various speculations concerning the life of the spirit apart from the body have a distinct place, although he grants that the fact of the contradictory statements made by spirits in regard thereto is a thing worthy of investigation, which will receive attention in due time. Nevertheless the field of physical phenomena is the field in which M. Aksakof elects for the present to glean facts for presentation to the sceptical readers of *Psychic Studies*.

Among the philosophical papers, to which a portion of the journal is devoted every month, is one on Phrenology,

by Alexander Hoffers, of Berlin. The "Short Notices" give the latest news of the Slade case, and various extracts from *The Spiritualist*.

The *Criterio Espirista* (Madrid), as usual, takes the lead among the Spanish periodicals. The article on "Fraudulent Mediums," by the Viscount Torres Solanot, is well worthy of perusal. The news given is admirably compiled, and the digest of the Slade case is convenient and short. No trouble seems spared in this journal to place its readers thoroughly on a level with the state of the science throughout the world. The high tone of the articles herein renders the organ of the Spanish society worthy of admiration.

The *Ilustracion Espirita* (Mexico), which is the leading Spiritist journal in that republic, contains a learned article by Don Santiago Sierra, on the minute diffusion of spirit-particles in space, and on the extension of the nebulae through the Milky Way. Adopting the theory of Struve, that the sun is 2,800 times smaller than Sirius, he considers it demonstrated that the true procession of our solar system is in the direction of the constellation Hercules, at the rate of seven kilometres and 600 metres per second. Senor Cordero's article on "God Humanised," contains copious references to the Buddhist philosophy, and is couched from the freethinking standpoint. The account of the materialisation of Conchita in presence of Dr. Slade, is translated from *The Spiritualist* by Miss Flenebry. It is announced that a new Brazilian paper on Spiritualism, termed the *Aurora*, is now published at Silveras, in Brazil.

The *Revista Espiritista* (Monte Video) is, as usual, devoted entirely to the doctrines of the reincarnationists, and also contains controversial remarks on the place of the soul after death.

The *Ley de Amor* (Merida de Yucatan) contains an article on Woman, by the Peralta circle, of which it is the organ, and much controversial matter respecting the religious aspect of Spiritualism. We are surprised that so small a town as Merida can support so interesting a little fortnightly, and are glad to see that the *Ley de Amor* is now publishing supplements.

The *Pensamiento* (Merida de Yucatan) contains some very strong political writing against the enemies of Spiritualism. We cannot sympathise with a tone which would introduce vehement political diatribes against the governing party in a state where revolution and bloodshed are weekly occurrences. Mexico has quite enough difficulties as it stands; and Spiritualism, which rests on scientific fact, can afford to propagate its doctrines without recourse to the petroleum-pot. The tone of the *Pensamiento* is undignified and much too violent, and the journal is devoted to other subjects besides Spiritualism.

MR. BLACKBURN'S SEANCES.

BY G. CARTER BLAKE, DOC. SCI.

ON Thursday, the 7th inst., Mr. Eglinton being the medium, a *séance* was held at 38, Great Russell-street, London, which was devoted chiefly to the repetition of a very successful experiment which some months ago took place.

The medium's hands were firmly sewn to his trousers' knees, and placed outside the curtain in view of all the company. After a short time, the voice of "Joey" being heard, hands were shewn at the aperture above the level of the medium's hands which were still in view, and a hand was projected to a distance of more than eight inches from the limits of the medium's elbows; it moved the curtain forcibly, and subsequently rolled it up from the corner towards Mr. Eglinton, showing nothing behind the curtain. With permission I, who was sitting at the corner of the cabinet, to Mr. Eglinton's left, placed my hand therein; when it was clasped by an object resembling two fingers and a thumb, the annulus and minimus fingers being absent. The hand was distinctly a *right* hand. The curtain being again drawn towards the medium, I distinctly saw a whole right hand lying transversely across Mr. Eglinton's forearm. A lady then entered the cabinet and stated to me that she saw a hand projected in an upward direction from Mr. Eglinton's knees. During the time that she was in the cabinet, hands were several times freely projected from the aperture.

At the second part of the *séance* Mr. Eglinton's hands were sewn behind his back to his coat. The "Oxford chimes" being placed on his knee, and a book placed on them, the leaves of the book were often lifted, on one occasion a hand being seen lifting the cover and leaves of the book in front of the medium, and with the curtains tightly drawn and pinned between his mouth and the book.

The *séance* shortly afterwards broke up, leaving upon the minds of the visitors the conviction that the experiment (previously shown through Mr. Eglinton's mediumship) of showing two visible and tangible hands, one being his own and one being similar to his own, had been well and exactly repeated.

"I was present at this *séance*, and testify to the correctness of the above account."

ARTHUR A. MAY.

SPIRITUAL PHENOMENA AMONG THE ANCIENT EGYPTIANS.

To the Editor of the "Banner of Light."

AN American gentleman, an accomplished scholar, while in Paris studying Egyptian, sent me the following account and translation, which shows the practical view the ancients took of Spiritualism. It may interest your readers as much as it has—Yours truly,

C. O. POOLE.

140, West 42nd-street, New York City.

"The National Library in Paris has a sandstone tablet, said to have come from Thebes, from the temple of the god Khonsa, the second person of the Theban trinity. The illustrations are the king offering incense to the ark of the god Khonsa, borne on the shoulders of twelve priests, sandaled for a journey, and a priest receiving a similar ark on its return. The god is called the driver away of demons. The king is Rameses XII., who flourished about 200 B.C.

"The inscription, which is long, states that the Princess of Bekhten (probably Ecbatana) being the younger sister of Rameses XII.'s wife, Sun-of-the-Graces, and a malady having penetrated her limbs, her father sent to the King of Egypt for a doctor. Thoth-in-feast was sent, selected from the college, and the mystery doctors of the palace. He found her seized by a spirit, and he, himself, unable to fight with him, the father sent to the king again. The king went to Khonsa, and prevailed on him to have one of his forms sent, first giving this form his divine virtue four times (a figure four times repeated resembling as much as anything an old-fashioned S, with a long loop above and one below). This sign comes as near mesmerism as anything; it represents the spine; guardian gods exert it upon kings and other respectable people. After a year and five months travelling with one large and five little arks, a chariot and many horsemen, this god arrives; the father goes out with nobles and soldiers to meet him, and falls even on his face with appropriate speech. This god goes to the princess, exercises the power according to this form for her, and in a moment she is well.

"Then this spirit" (the characters indicate that he is glorified or illuminated and august, holding in his hand the whip of rule), "who had been with her, saith before Khonsa, 'Thou hast come in peace, great god, who drivest out the demon (or diakka). Thine is the land of Bekhten, thy slaves its men; I am thy slave, I will go to the place whence I came to set thy heart at rest as to thy coming to her. Will thy holiness order a feast day to me from the Prince of Bekhten?' Then the god deigned to say to his prophet, 'Let the Prince of Bekhten make a great offering before this spirit.' While Khonsa was doing these things with the spirit, the Prince of Bekhten stood with his soldiers, terrified exceedingly. Then the Prince of Bekhten made a great offering before Khonsa and the spirit—made a feast day for them. And the spirit went in peace whithersoever he pleased, by the order of Khonsa.

"The Prince thought first he would keep so useful a god, but after three years and three months, seeing him in a dream coming out of his shrine as a hawk of gold, and flying away into Egypt, he thought better of it, and sent him back with many presents, troops and horsemen.

"In the British Museum is a large stone tablet with thirty-six lines of hieroglyphics, one side broken off two-

thirds of the way down. These are mainly invocations to divinities or genii, that the departed one may be preserved from all sorts of malevolent things in that under sphere which is so well described and depicted in *The Book of the Dead* and on the better sarcophagi, as to remind one of Dante with Doré's illustrations. At the twenty-third of these lines begins an invocation to a sacred 'Lamb, son of a ram, who art sucking thy mother sheep, let not the departed be stung by any serpent, any serpentess, any scorpion, any reptile; let not any one of them master his limbs; let not any death, any deathness enter into him; let not haunt him the shadow of any spirit.'

"The dead Egyptian either rose again, like the sun, or he was struck with the second death (compare Rev. ii. 11), according to *The Book of the Dead*, after which he was called a death, or a dead spirit. *The Book of the Dead* has prayers to prevent this second death. Although these deaths suffer flame, tortures, and their bodies are pastures for demons, yet they may enter the bodies of others. There are prayers against this in *The Book of the Dead*, and elsewhere.

"On the twenty-sixth line of this tablet we read: 'Oh thou who enterest, enter thou not into the limbs of the departed; and in the thirty-first, 'Let not haunt him the influence of any death or deathness.' These amiable companions are also mentioned in the incantation on the first page of the Papyrus Ebers. In line thirty-second of this tablet is an exorcism: 'I have repeated the words over the sacred herbs put in all the corners of the house. I have sprinkled the whole house with the juice of these herbs during the night; when comes the dawn the person buried is in his place.' This is the way we now protect a house against spirits. Last spring, in Florence, a priest came to the house and sprinkled it with holy water, 'repeating words,' and so laying the ghosts."

THE RELATION OF SPIRITUALISM TO IDEALISM.

BY DR. FRANZ HOFFMANN, PROFESSOR OF PHILOSOPHY AT WÜRZBURG UNIVERSITY.

Translated from "*Psychic Studies*" (Leipzig), by Emily Kislbury.

VIEWED from a philosophical standpoint, Spiritualism may be described as that system which acknowledges God as the Absolute Spirit, for if God be not thus acknowledged, neither can individual spirits, subject to recognisable conditions, be logically accepted. Spirit would be no more than a name, answering to no special individuality, if men were to be conceived of as the varying phenomenon of a single unconscious Absolute, or as the effect or resultant of matter in its most complicated combination of atoms. Experimental Spiritualism has for its aim the possible demonstration of philosophic Spiritualism, and is striving to verify it by experimental proofs. Idealism has its seat, its foundation, and its verity only in philosophical Spiritualism, without which it is but half-truth; or, followed to its depths, but an illusion, which finally resolves itself into an indirect naturalism. We call indirect, veiled, tending to the naturalistic, every system which denies the self-conscious spirituality of the Absolute; for a Spirituality which is not self-conscious is a nullity, and all that is not conscious of its own existence returns to the first elements, whether it be an unconscious idea, or an unconscious entity. This reproach does not apply, as may be well understood, to what is called personal pantheism, which in reality deserves the name of simple pantheism, and which (as in Schelling, Fechner, Lotze) does not preclude the immortality of the individual; but it does apply to the teachings of Spinoza, J. G. Fichte, Schelling's earlier period, to Hegel and Schopenhauer. All these betray, not excepting even J. G. Fichte, an insidious, covert, indirect naturalism, and these have prepared the way, in various degrees, to the revival of materialism. Hartmann's *Philosophy of the Unknown* is equally immersed in the fogs of naturalism. For his Absolute Being remains, notwithstanding the fabulous insight ascribed to it, unconscious and blind; doubly blind, inasmuch as he divides his Absolute blindness between an unconscious Logos and a fatuous will. Therefore, when Hartmann, in the preface to the seventh edition of his *Philosophy of the Unknown*, constitutes himself the representative of German Idealism, he can only be so on

behalf of the so-called Pantheists, whose creed is an unacknowledged naturalism, certainly not of genuine Idealism, which can only have its foundation in true Spiritualism. Moreover, Germany is not indebted for its greatness, as Hartmann asserts, to the so-called idealism of the Pantheists, for it was a great nation long before they existed; but it is indebted to them for its cosmopolitan, philosophical depth of thought and character, whereby it was able to absorb and to maintain Christianity in all its purity, or, where this failed, to restore it. Those who cannot conceive of or acknowledge the divine nature in Christ—which shines forth in spite of Baader's saying that, however great may have been the interior blending of the divine and human in Him, yet God never became man, neither did man become God—those same thinkers must always acknowledge Christ as incomparably the greatest religious genius in the history of the world and of humanity. Hartmann, however, is so confused by the mass of his theological learning, that he pretends, in defiance of all history, to degrade Christ to the level of a Jewish Rabbi. His work on Christianity, the weakest of all his writings, will soon dispel the illusions by which some have been led to believe in the importance of his philosophy.

How can the German mind be satisfied by a pretended idealism which robs the Deity, so to speak, of a seeing eye, which represents the universe as the outcome of a blind and fatuous will, deprives man of free will, lets him die like the beasts of the field, and holds out universal suicide as the end of his progressive culture?

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

CONVERSAZIONE—THE SLADE PROSECUTION—SCIENTIFIC BIGOTRY AND DOGMATISM—THE MISSES FOX.

ON Wednesday evening, last week, the usual monthly *conversazione* of the British National Association of Spiritualists was held at 28, Great Russell-street, London, W.C. There was, as usual, a large attendance, making a heavy demand upon all the resources of the establishment. If these *soirées* continue to increase in popularity as they have done in the past, the question of taking a hall for such meetings will soon have to be entertained. The system of having very little public speaking at these gatherings is found to work well, since the social element is thereby encouraged, and facilities given to those Spiritualists who do not often meet each other to talk over questions of interest.

At eight o'clock the friends present assembled in the library, and Mr. Alexander Calder, President of the National Association of Spiritualists, expressed his regret at the absence of Mrs. Kane, who had been kept at home by illness. He added that he had just received from Messrs. Colby and Rich, of Boston, the sum of £264, the first instalment of the amount subscribed by American Spiritualists for the defence of Dr. Slade. He further remarked that if they required any testimony as to the estimation in which Dr. Slade was held by those who knew him, the simple fact of this sum having been sent, and more promised, was evidence of the light in which he was regarded in America.

Mr. H. D. Jencken, M.R.I., said that it was not easy to rise to speak of the absence of Mrs. Jencken and Mrs. Kane; the latter was in the hands of her dentist, and was quite unable to move. He had just received a letter from Mr. Serjeant Cox, who informed him that a committee of the Psychological Society had held a *séance* with Dr. Slade under the strictest test conditions, and that the phenomena of direct writing had been repeated before them no less than seven times. He believed that it was the intention of Mrs. Kane to remain in London. He had consulted Mr. Patteson—one of the best authorities of the day—upon the provisions of the Vagrancy Act, and he had told him that the Act did not apply to mediumship, consequently he thought there was no doubt that when the Slade case was carried before a higher Court, it would be decided that the Act was irrelevant. It was astonishing that the angry feeling against Spiritualism had not been exhibited by Church people or by the Dissenting body, but by materialists and scientific men; in fact, by the very men who some time since were not allowed to give evidence in a court of law because their oaths could not be taken. These people were growing angry because others believed in ghosts. He believed that ghosts *did* appear, and that it was a very wonderful fact; but if it were not true, why should he not have his amusement just as materialists had theirs in the opinion that nothingness followed death? (Applause.)

Mr. Calder said that Mrs. Woodforde had asked him to announce that Dr. Monck would give a *séance* at her house on the 12th December, and that the proceeds would be given towards his defence fund.

The proceedings then closed.

THE usual fortnightly meeting of the National Association of Spiritualists will be held on Monday evening next, at 7.30, when a paper will be read by Miss Kislbury on "Form Manifestations."

Mr. J. M. PERLES is about to make another tour round the world, to observe the progress of Spiritualism in various countries. He would do well to personally observe some of the spiritual phenomena which are so prevalent among savages, and to which ordinary travellers are too uninformed to give attention.

DR. SLADE AT MANCHESTER.

BY CHARLES BLACKBURN.

I WAS favoured with an unexpected flying visit, on Saturday evening last, from Dr. Slade, who came merely to spend a Sunday away from London and return, which he did on the Monday; therefore, he did not come for *séance* purposes at all.

During the evening of his arrival a few of my usual visitors came and played billiards; then we had several sittings with Slade; all were disbelievers. The power was very weak; nothing but short sentences in answer to questions; no chair lifted, or bell dashed about, but merely faintly disturbed—all owing to travelling and the unsettled anxiety of all the sceptics to find out some trick, but none was discovered. The company said that what writing was done was inexplicable, but they would not own it was "spiritual power." "Very well," said Slade, "call it what you like; but I don't do it. Many times I have no power whatever, and visitors have to come again another day; at other times my system becomes fully charged with some power which the spirits use to write with, or disturb objects; they will smash a slate sometimes into a thousand pieces entirely against my will; and in further proof that *I don't do it*, they sometimes write in French, or German, or Latin, or Greek, not one sentence of which did I ever know in my life."

The company all came to the conclusion that Drs. Lankester and Donkin are off their horse altogether, for what they had just witnessed was different entirely from Lankester and Donkin's representations. One gentleman had his handkerchief snatched from his lap whilst "Slade" was holding a slate with one hand and I held his other on the table; the handkerchief suddenly appeared on my knee with two large knots upon it, and Slade's feet in view all the time.

Parkfield, Didsbury, near Manchester, Dec. 11th, 1876.

EXPERIENCES WITH DR. SLADE.

BY THE REV. JOHN PAGE HOPPS, EDITOR OF "THE TRUTHSEEKER."

I HAD heard of Dr. Slade some years before his arrival in England; and what I had heard led me to think that he was one of the persons in whose presence occurred some of those so-called Spiritual phenomena to the reality of which hundreds of thousands in all parts of the world, in spite of ridicule, hate, and spite, are ready to bear testimony. The trial partly confirmed me in this opinion. Dr. Lankester appeared to me to have played the part of an energetic but hasty and thoroughly prejudiced man, who went to demonstrate a theory, and did it, in his own rough-and-tumble fashion. I also read with great interest the deliberate and circumstantial evidence given by Dr. Wyld, Mr. Hutton, editor of the *Spectator*, Serjeant Cox, A. R. Wallace, and Algernon Joy, all of whom testified to wonderful experiences, which the magistrate himself pronounced to be overwhelming; only he could not take them into account. I had heard, also, of the experiences of Professor Barrett and others, all pointing the same way. In the end I thought it worth my while, as a seeker after truth, and as one who does not think he knows everything, to go and see for myself. I did this with all the more interest, because of the starting of the monstrous theory that "medium" and impostor necessarily meant the same thing, a theory that could only co-exist with the grossest ignorance as to what is going on around us.

I was shown into a plainly-furnished sitting-room, in the centre of which stood an old, light mahogany table, very simply constructed, and certainly not constructed for Dr. Slade, who looked quite juvenile by the side of it when he turned the old thing upside down, to let me see there was neither drawer, nor wire, nor any one concealed beneath it. We immediately sat down almost side by side. A framed slate lay on the table, with a tiny bit of pencil on it; this, after we had joined hands for a minute or two, was taken and held by Dr. Slade's right hand just under the table. After a few seconds of nervous shaking, it was closely pressed to the part of the table nearest to me, with half-an-inch of the frame visible; his

left hand being on my hands the whole time on the top of the table. He asked, "Can you write for us?" I immediately heard the sound of writing, the slate being quite close to me: when the sound ceased the slate was slowly withdrawn, and on it we found the words: "We will do all we can." The pencil lay at the end of the last word, with its end pointing to the last letter. The slate was again put under the table, and the question was asked by Dr. Slade whether they would fill the slate. The writing sounds came at once, and the result was seen to be, "We will do so soon." The pencil again lay at the end of the last letter. The slate was again put under, and then for about three minutes I heard writing. When the sounds ceased, the slate was carefully withdrawn (in this, as in every case, flat as it had lain during the writing). The slate was completely filled with the following "message" addressed, I presume, to me:

DEAR SIR,—God's will be done on earth, as it is done in heaven: that the Christ principle of doing good be inculcated as the only saving efficacy from selfishness, discord, and error; not simply to be investigated, but unfolded; not to be obtained by formal rites, but, because originally implanted, must necessarily be developed in the everlasting life of man, and it only remains for man to place himself under the conditions of harmony to become receptive to the wide-spreading volume of God's universal welcome.—A. W. SLADE.

It may be said that this slate was written already, and adroitly changed; but further on it will be seen that I got, without waiting, a similar slate-full on my own marked slate, only produced by me just before the writing occurred.

I had heard of suspicious delays, movements, and noises, elaborate breaking of pencil, throat sounds, and the like. I was astonished at the ease, simplicity, and quiet of the whole thing. I had heard of the slate being detained on Dr. Slade's knees, or disappearing. More than once I saw it at once put under the table, with its top pressed close under the top of the table, and one side of the frame well seen the whole time. I had heard of the writing being done before the slate went into position; I, on each occasion that the writing was produced, heard all the sounds of writing on a slate I had seen was blank. I had heard of the slates being changed; I can only say that, after the sounds of writing were heard by me, the slate was very slowly withdrawn, and, in each case, the pencil lay precisely at the end of the last word. I had heard of the writing being done by Dr. Slade's finger, armed with a tiny grain of pencil, but one of his hands lay on mine upon the table, while part of the other, holding the slate, was in view the whole time, and it never stirred during the writing which I heard, and which on one occasion covered the whole of a moderate-sized slate. I had heard of sympathetic ink and the like; the slate we used was a new one, perfectly grey; the pencil was a soft slate pencil, and the whole of the writing, which I examined, was composed of dry pencil dust. I had heard of doubts whether the writing was done on the top or the under side of the slate; in my case I am certain the writing was done on the side between the slate and the table. On one or two occasions Dr. Slade quietly half withdrew the slate from beneath the table to let me see that it was blank, and as quietly put it back without altering its parallel; the sound of writing was then heard; the slate was slowly withdrawn directly it ceased, and the writing was visible. Other "phenomena" occurred of a very curious character, but my mind is not made up respecting them.

Two days after, I saw Dr. Slade again. On this occasion I took two new framed slates, which I marked. I particularly asked whether it was not possible to get writing without putting the slate under the table, and was told that it was quite possible. My two slates were then laid upon the table with a tiny bit of pencil between; and upon them in the full daylight we laid our four hands. I then distinctly heard the sound of writing, and, on lifting up the top slate, found these words written, but very badly:—"We cannot give you a communication, only a proof of our power." I remarked that, though one or two words (the word "communication" for instance) were very badly written, Dr. Slade at once read them. On my way from Dr. Slade's this slate got broken to splinters—how I know not; so I returned the next day to try another, again taking two marked framed slates. A first "message" procured under the table as on the first day, but with more agitation of the hand, told me that "they"

had broken my slate because they wanted to give me more! Anyhow, the result was remarkable. My first slate, held by Dr. Slade, was somehow smashed to atoms—only about two inches remaining in one corner of it. The second I laid on the top of the table, a bit of pencil was put under it, and our hands were then put on or near it. The writing was then heard, and in about three minutes ceased, when, on lifting the slate, this “message” was found, well written, in regular lines, and covering the slate:—

The spirit of truth, which Jesus prophesied would come in these days of the age of war and force is that undivided fraternising spirit of all love and goodness that unites the redeemed souls on earth and in heaven into one grand brotherhood of God—to open the way for the coming of this spirit has been the work of mediums—now may they have the strength given them to go on with the good work.

A. W. SLADE.

I have the slate in my study now. It has on it my private mark.

I draw no conclusion; I only record my experiences for what they are worth. I found Dr. Slade a quiet, sensitive, simple-hearted, gentlemanly man, and, with every opportunity for discovering tricks, found only what I say. Life is full of mystery, romance, and surprise; and Dr. Slade may be all that Dr. Lankester believes him to be. For my own part, I am not ashamed to add my testimony to that already on record—that it is at least as likely that Dr. Slade is one of that great army of genuine “mediums,” some of whom may be ignorant, vulgar, silly, or immoral, but all of whom serve as vehicles for the transmission of energy and intelligence from the unseen to the seen.

WANTON AGGRESSIVE ACTION AGAINST SPIRITUALISM.

AMONG the attacks upon Spiritualism some have been wanton and unprovoked, made by people who evidently rely upon coarse force, and care little whether they are right or wrong in the matter, so long as they have a good mob at their heels, and can override truth by popular prejudice. Argument with such people is merely waste of words: they will give no attention to it, and will drown all truthful utterances with the noise of popular clamour, just as Priestley was mobbed after his sinful discovery of oxygen for his heterodoxy. Had he argued with his opponents, he would merely have broken his lungs, and given them infinite pleasure thereat. Logic and scientific experimental demonstration having no influence under such circumstances, it is useless to waste energy by appealing to the same, consequently the most efficacious and economical defensive mode of proceeding is to quietly and without contention sow broadcast all over the land instructions how to form spirit circles at home, so that while the proportion of mountebanks among those who guide public opinion are informing their intelligent hearers that the phenomena have no reality, many of the people thus imposed upon will be witnessing the facts night after night in their own homes. They will thus be freed from the dominion of the trusted authorities who have betrayed them, and the reputations of their doubtful guides will be gone for ever. To hasten the arrival of the inevitable day of retribution, we have had cheap circulars printed, which are now being distributed in thousands all over the country, and contain instructions how to form spirit circles at home; they also contain other useful information. Although Spiritualism has not been distinguished by any proselytising action worth the name, because it spreads without effort in consequence of being founded upon the eternal and reproducible facts of Nature and Nature's God, yet the attacks upon it by the uninformed render the expenditure of a little energy desirable at the present juncture. Instructions how to obtain the phenomena at home, with no Spiritualist present, might now be advertised with advantage in every newspaper throughout the land. Everything depends upon the efforts of each individual Spiritualist, and not upon organised action; if all do nothing, the knowledge diffused will be limited; but if every Spiritualist takes personal care that by advertisement, placards, leaflets, or otherwise, information how to form spirit circles at home shall reach everybody residing within two miles of his particular house, shoals of people will test the reality of the facts for themselves within two or three weeks from this date, and see for themselves the most

marvellous phenomena of modern times, declared by the extra-wise ones of the earth never to occur. Information may be most cheaply diffused by means of placards and leaflets, and we are quite willing to print an unlimited quantity giving the desired information, and to insert at the foot of each of them, the addresses of any local spiritual societies who may desire to display the bills in their respective districts. If every Spiritualist takes care that all persons residing within two miles of his own house shall within the next few weeks receive instructions how to form circles at home, hundreds of new mediums will spring up at once all over the country, and by the publicity gained by earnest, persevering individual action, the total number of Spiritualists in Great Britain will be trebled in a few weeks.

SLADE WRITINGS.

Mrs. L. ANDREWS, of Springfield, U.S., in a letter dated November 9th, 1876, printed in *The Springfield Republican*, says:—

“When I was in New York, last summer, boarding in the same house with the medium, I took up into my bedroom a double slate, and having written within it a few lines, and placed a bit of pencil inside, I screwed it tightly together. This slate I myself carried down-stairs, and placed upon the top of the table, at which a relation of mine, with the medium, were seated. Dr. Slade's hands were upon mine, and did not touch the slate. Under these conditions, we heard the writing as it was being done, and, taking the slate up to my room, without opening it in the presence of Dr. Slade, I unscrewed it, and found one of the inner sides nearly filled with writing, in reply to what I had written on the other. Mr. Robert Dale Owen once carried to Dr. Slade a locked slate, the key of which never left his pocket till the *séance* was concluded, when, unlocking it himself, he found communications written inside in two languages, both unknown to the medium. I could, if necessary, get testimony to facts like these from many whose word is worth as much as that of any witness who could be called to testify to any fact whatsoever; men whose disinterestedness, intelligence, and honesty, are unquestionable. I have myself not only heard, but *seen* the writing done, by a small hand which held in its delicate white fingers a pencil—this hand being detached from any visible arm or body, and quite out of reach of the medium, who had to lean over in order to catch a momentary glimpse of it, as the slate was held by me on my lap. Dr. Eugene Crowell, of Brooklyn (author of *Primitive Christianity and Modern Spiritualism*), after giving me an account of his experiences in *séances* with Slade (of which he has had nearly two hundred), held both at the rooms of the medium and at his own house, says: ‘In addition to this, I at one time placed the slate upon the table, and, after sitting perhaps a minute, and while the writing was progressing, Dr. Slade arose from his chair, passed around and beyond the table, and seated himself four feet from it, the writing continuing without interruption. In this instance, at my request, he held up both hands during the time of the writing.’ In conclusion, I would only say of Dr. Slade that, although among strangers, and by no means a wealthy man (as he is called by those who know as little of his private affairs as they do of his character or his mediumship), he has found in London, among persons of the highest respectability, warm friends, some of whom are not Spiritualists, but only fair-minded men, who desire, if possible, to see justice done, even to a medium.”

Mr. J. J. MORSE IN LANCASHIRE.—On Sunday last Mr. Morse delivered two trance addresses in the Temperance Hall, Oldham. The one in the afternoon was upon “Immortality, its Evidences,” while the subject of the evening lecture was “Immortality—What is it?” The audiences were large at each lecture, and the addresses were well received. On Tuesday and Thursday Mr. Morse delivered trance lectures in the Mechanics' Hall, Werneth, and in the Co-operative Hall, Greenacre-hill, each in outer districts of the above town. On Saturday (to-morrow) Mr. Morse will deliver a trance address in the Town Hall, New Mills, Derbyshire; and on Sunday next, the 17th inst., Mr. Morse will give addresses, at 3 p.m., and 6.30 p.m., in the Temperance Hall, Grosvenor-street, All Saints', Manchester.

THE REVIVAL OF ANTIQUATED THEORIES.

DR. CARPENTER seems to have given an amusing lecture on Spiritualism at the London Institution on Thursday night, in which he went over all the old sources of fallacy as to the so-called spiritualistic phenomena, and pointed out very skillfully the kind of tests which should be applied before these *a priori* improbable facts are accepted as true; but he did not deal—he seldom does—with the remarkable mass of evidence showing that unless individual men of great eminence and ability and high character have been repeatedly deluded, these tests have been scrupulously applied. As one instance, there is the case of the late Professor De Morgan. Dr. Carpenter shows—very truly—how cheating mediums catch the eye or voice of the investigator lingering on the letter at which a rap is expected, and give the rap accordingly; and he has often laid down very wisely that in investigating such phenomena the medium should never be allowed to see the alphabet used, or the hand of the investigator, and he has told how in this way he has foiled conjurors. We, too, could tell the same story, and show the same results. But the late Professor de Morgan carefully applied this very test. He not only screened off the alphabet and his hand from the view of the medium (Mrs. Hayden), but he asked for the *initial* letters, and the initial letters only, in the words of a particular sentence in his mind, so that there might be no *clue of spelling or of meaning* to the letters in question, and he recorded how completely successful this test was in proving that the rapping agency, whatever it was, was independent of the medium's knowledge. Mr. Wallace records a different test, in which the raps indicated the letters from last to first instead of from first to last, so that he himself thought the thing a failure till all had been given. Is it well to deal only with the easily-explained cases of delusion or fraud—of course fraud will account for nine-tenths of all we hear of now-a-days, and never with the carefully-tested evidence of such men as the late Mr. De Morgan?—*The Spectator*.

THE "IMPOSITION" ARGUMENT.

SOME long and thoughtful articles, giving much information about Spiritualism, have been published in *The Hexham Courant*, a journal which circulates in Northumberland. The following is a quotation:—

"There have been many impostors in connection with Spiritualism, so that, granting that there is a *raison d'être* for spiritual interferences, we cannot that believe any real ones have occurred. The mediums find it pay, they pursue it as a trade."

The fallacy of the above argument will appear at once if we read it thus. There have been so many impostors in connection with Christianity, so that, granting that there was a *raison d'être* for Christian spiritual interferences, we cannot believe that any real ones have occurred. Simon Magus, and Apollonius of Tyana, and many others, have been proved to have been impostors. These apostles found Christianity pay, they pursued it as a trade, and so do many modern priests. This we take to be a sufficient answer to the following sentence by a worthy Newcastle editor. "Numberless exposures of this description have occurred, some in our own neighbourhood and some at a distance, and even in America, the stronghold of Spiritualism." Again, we thus find Christians knocking down their own props. We now quote from Whately's evidences: "And so it came to pass, for in the last siege of Jerusalem many impostors came forward, each one proclaiming to be the Christ, and drawing multitudes to follow him, and leading them to make the most desperate resistance to the Romans, till at length the city was taken, and the nation utterly overthrown." Query: Was there no true Christ? An old Roman would therefore have been justified in reading the above sentence of our Newcastle editor thus: Some in our own neighbourhood, and some at a distance, and even in Jerusalem, the stronghold of Christianity, have been shown to be impostors.

"We cannot believe in Spiritualism. Spirits, if they came, would never move tables and chairs about, ring bells, play tambourines, blow trumpets, write on slates, or perform any of those pretended physical manifestations we read or hear of."

Well, my dear objector, and how would you manifest your existence to any friend of yours who could not see you? If you were locked up in a room, with a friend in the next room, would you not use the ridiculous "rap" to attract his attention? Or would you shout? And what have doors got knockers for? That one embodied spirit without may tell another embodied spirit within that he wants letting in. And why does one dear male spirit in Hexham write to another dear female spirit in Newcastle or in Gateshead, to tell her he loves her, and why does he write so much nonsense? And why is it more ridiculous for a spirit to move a chair or a table about than for you who are a spirit? Do you say a spirit with a difference, with a body? Granted; then how does your spirit move your body about? The relation between them is just the same, though more intimate, if Butler's illustrations in his immortal "Analogy" are to be trusted. You have just got a few *a priori* notions as to what *ought* to be, when the duty of every sensible opponent is to inquire, first, what is the fact? You would impose laws upon nature, would you, instead of letting nature impose her laws and her facts upon you! You, an inquirer, who would reject everything that does not square with your notions, or suit your ideas of fitness and of propriety! You should have been at the right hand of the Almighty to counsel Him when He made the universe!

"Go, teach eternal wisdom how to rule,
Then drop into thyself, and be a fool."—POPE.

If you had lived in Christ's time you would, in just a similar way, have said, "This man eateth with publicans and sinners." But one who believes his Bible has no right to object to physical manifestations,

however apparently absurd, when he compares the modern manifestations with the ancient ones. A few quotations will make this clear. "And the Lord opened the mouth of the ass, and she said unto Balaam, what have I done unto thee that thou hast smitten me these three times." (Numbers chap. xxii. v. 28.) "And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died." (Numbers, chap. xxi. v. 6.) "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." (Numbers, chap. xvii. v. 8.) "And the spirit of God came upon Saul when he had heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent." (1 Samuel, chap. xi. v. 6, 7.) "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts, chap. xix. v. 11, 12.) To quote at length all such cases would take up too much space, so we will simply give a few references for any investigator to examine. Gen., chap. xx. v. 17, 18; Gen., chap. xvii.; Judges, chap. xv. v. 14, 15; Exodus, chap. xxxi. v. 18; Matt., chap. xxvii. v. 52, 53; Judges, chap. xv. v. 19; 1 Kings, chap. xvii. v. 5; Daniel, chap. v. v. 5; Daniel, chap. x. v. 10; Daniel, chap. x. v. 16, 18; Ezekiel, chap. viii. v. 3. There are scores of other similar cases of physical manifestations, for many of which it would be very difficult for even the editor of the *Newcastle Daily Journal* to give any rational *raison d'être*.

MR. A. R. WALLACE ON PSYCHOLOGICAL PHENOMENA.

MR. ALFRED R. WALLACE, in a letter to the *Daily News* of last Monday, says:—

"In your article on this subject you appear to have been led into an error by Dr. Carpenter's constant habit of giving only one side of the question, and completely ignoring all facts which tell against his theory. You say, speaking of Reichenbach, 'But he did not try secretly removing the magnets, and then asking the sensitives whether they still saw the flames.' Now, every one who has read Reichenbach's book must know that tests of this kind were applied by him again and again, in an endless variety of ways. The magnets were continually changed in number, size, and position, in the totally dark chamber, and more than this, the magnet was sometimes completely hidden by a screen, but a lens was so placed as to throw the image of it (had there been light) on the wall. In every case, the sensitives described the flames from the magnet as small or large, single, double, or treble, high or low, to the right or to the left, just as the magnets were changed; and when the lens was used they described the flame on the wall, and were then asked to place their finger on it, when Reichenbach marked the place with a pencil, and found afterwards that the mark was exactly where the image would be thrown by the lens. Now, the negative fact, that in some cases mesmeric patients can be made to see anything by 'expectation,' does not disprove these cases in which all expectation was carefully excluded. Again, as to mesmerism at a distance unknown to the patient, Dr. Carpenter gives cases in which this failed, and in which the patient was mesmerised merely by the expectation of being so. This is one side—the negative side—of the question. But Dr. Carpenter knows that there is a positive side, which he ignores, of cases in which mesmerism has been produced when the patient did not and could not know he was being mesmerised. One of these is given in Professor Gregory's *Letters on Animal Magnetism*, page 107, which happened in his own house to a member of his own family; and, to show the kind of evidence that Dr. Carpenter carefully omits to allude to, I hope you will allow me space briefly to state the facts. In Professor Gregory's house one evening this lady was mesmerised by a Mr. Lewis. Next morning at breakfast the lady complained of a headache. After his lecture Professor Gregory met Mr. Lewis, and told him that the lady he had mesmerised had a bad headache, to which Mr. Lewis replied that he would think of it some time during the day and mesmerise her so as to remove the headache. Professor Gregory did not return home till five o'clock, when, without being asked, the lady at once said to him that she had been mesmerised while nobody was present, and while playing the piano, at half-past three o'clock. Her arms lost their power, and she was obliged to lie down and go into a short mesmeric sleep, and when she awoke her headache was gone. In the evening Professor Gregory met Mr. Lewis again, and was told that he had mesmerised the lady, as promised, as soon as he could get home to his lodgings, which was about half-past three. The distance between the two houses was about a third of a mile, and the whole of the circumstances were such as to render 'expectation' out of the question. Dr. Carpenter continually compares the evidence for the facts of clairvoyance and Spiritualism with that for the facts of science, to the disadvantage of the former. May I ask if it is the 'scientific' method of inquiry to ignore facts which tell against you, and, while making much of negative evidence in your favour, to lead the public to suppose that there is no positive evidence on the other side? In the matter of the divining rod, I could adduce equally good and positive testimony against the lecturer's negative facts, but the above is sufficient to prove that whoever wishes to know the whole truth on this matter must not rely on the statements of Dr. Carpenter."

ANSWERS TO CORRESPONDENTS.

"G. A. S."—Noticing such people only stirs up mud. Let him alone.

Poetry.

LINES BY DR. SLADE.

DR. SLADE informs us that the following lines were written by him recently one gloomy morning in London; the ideas came into his head as fast as he could write them:—

Sunlight, the sunlight!
The golden light of life!
How peacefully thou glancest down
Upon the waves of strife!
The weary voyager looks forth
Upon the stormy main;
God crowns the billows with a smile,
And hope returns again.

Sunlight, the sunlight!
Life is not made of care;
The thunder does not always sound
Upon the darkened air;
Unbend, unbend that gloomy brow,
Behold, the clouds are riven;
An angel draws the veil aside,
And shows a glimpse of heaven.

Sunlight, the sunlight!
Thanks for the glorious grace;
It smiles upon the loneliest shrub
In this world's wilderness;
It comes to bless the wildest heart;
The snow-flakes melt away;
The faded earth is wreathed with flowers:
Thanks for the sunlight ray.

A SONG OF THE CIRCLE.

I.
We plighted troth in days gone by,
When sunny was the summer sky.
Few words she spake; her soft brown eyes
Beamed with an exquisite surprise.
Surely her heart, though, knew full well
The tale of love I dared to tell!

II.
When spotless snow bedecked the hill,
My love lay white, my love lay still.
"Ah! never more," I said, "shall stand
My sweet and I, clasped hand in hand;
Alas! alas! in vain I sigh—
Earth's fairest flower must die—must die."

III.
Long time in darkness I had lain;
Forgotten now, all grief and pain!
Not dead; thou livest at my side,
My gentle Alice, spirit bride!
Come in the gloaming! I am fain
To meet thee, darling, once again.—F. E. W.

THE CLOSING YEAR.

The birds have all forgot their song,
So full of joy and cheer:
The day is dark, the night is long,
And with the dying year
The war-clouds gather black and large,
And daily loom more near,
As they their fury would discharge
O'er half a hemisphere.

The Crescent and the Cross once more
Revive the ancient feud,
That threatens as in days of yore
To drench the earth with blood.
We cry in weariness and pain,
"O God that war might cease,
The Golden Age return again,
Millennial year of peace!"

Well may the joyous summer bird
Forgot its peaceful song;
The raven's note alone be heard,
As centuries of wrong,
Of wanton outrage, vice, and crime,
Bear fruit of burning hate;
Yet still we trust the better time,
And watch, and work, and wait.—T. S.

"IF I DIE FIRST."

If I die first, dear Love, my mournful soul set free,
Shall sit at Heaven's high portal, to wait and watch for thee;
To wait and watch for thee, Love, and through the deep dark space
To peer with human longings for thy all radiant face.
Mid all the stars of Heaven one only shall I see—
The earth-star of my passion, half Heaven for holding thee;
All Heaven for holding thee, Love, and brightest of the spheres,
By thy smile illumined, or hallowed by thy tears.

If I die first, dear Love, I feel that this shall be,
For Heaven will not be Heaven until it's shared with thee;
Until 'tis shared with thee, Love, I'll linger at the gate,
Or be thy guardian angel, to teach thee how to wait.

And when thy hour is come, and through the yielding night
I view thy happy spirit, upsoaring, robed in white,
Mine shall go forth to greet thee, and through the eternal door
Pass in with thee rejoicing, made one for evermore.

CHARLES MACKAY.

"HAIL! AND FAREWELL!"

Hail! and farewell! Such is the frail condition
Of earthly intercourse. We meet to part.
Joy perishes in rapture of fruition:
Alas! my heart!
The flowers we gather wither in the grasping;
On beauty's cheek no fadeless lilies dwell;
The hands we clasp grow throbless in the clasping.
Hail! and farewell!

Hail! and farewell! the smile of welcome beameth,
Brief as effulgent upon lover's lips.
In hope exultant youth but little dreameth,
Of hope's eclipse;
Nor cares to think that time, who looks so radiant,
Is disenchanting fancy's magic spell,
To dust dissolving all her fairy pageant.
Hail! and farewell!

Hail! and farewell! 'tis thus each short-lived pleasure
Fades from our vision like a phantom wan;
We turn to gaze upon our new-found treasure,
And lo! 'tis gone!
'Mid the delights that we most keenly covet,
Still are we startled by fond memory's knell.
Ave; et vale! Oh, my heart's beloved,
Hail! and farewell!"—Public Opinion.

FAR FROM THE HAUNTS OF MEN.

The following lines by Mr. W. H. Harrison have been previously published in the *Haverfordwest Telegraph* and other journals:—

When the setting sun in splendour
Slowly sinks from mortal sight,
Robes the earth with clouds of crimson,
Crowns the sea with living light—

When the rainbow hues of sunset
Fading from the hills are seen,
And the night with dusky mantle
Reigns our sable-shrouded Queen—

Calming earth with all its passions:
Envy, hatred, fear, and love:
And the pale white stars are throbbing,
Throbbing in the heavens above—

When earth's sister orb ascending,
Tints with light each hillock green,
And the ferns with dewdrops bending
Glisten in the silvery sheen—

Then I feel how sin and error,
Stain the earth by mortals' tread—
Far from men the troubled spirit
Seeks its fellowship with God.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposite to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

SPIRITUALISM.—A SHAM OR A REALITY?

To the Editor of the "Dorset County Express."

SIR,—In your paper for Nov. 28th I see you speak of Dr. F. Winslow's "interesting pamphlet," called *Spiritualistic Madness*, and quote therefrom his statement that "nearly ten thousand persons have gone insane upon this subject, and are confined in the public asylums of the United States."

I believe that most of your readers will find it far more "interesting" to know this terrible statement is entirely inaccurate.

A year or so ago, a gentleman who was travelling in the United States took the trouble to go to all the asylums that he came across, and they were many. At each asylum he asked the doctor, "How many inmates have you who have been driven mad by Spiritualism?"

"Not one," was the invariable reply, "but," was added, "we have many who are suffering from religious mania."

Spiritualism is now becoming an important feature in our everyday experiences.

In spite of the continual "exposures," the innumerable "deaths" and "burials" it has gone through, it is still marching on, stronger than ever. Gathering within its ranks believers from every class of society, and more especially do we find in our midst some of the most intellectual thinkers of the day.

Knowing this, it is, to say the least, most rash for Dr. Winslow to have published his "interesting pamphlet" without having investigated more carefully the subject he has so abused, and (evidently through ignorance of it) so entirely misrepresented. It is useless to abuse or ignore it any longer. Spiritualism is in our midst—a strong power for good, and, alas! also for evil.

Spiritualists invite investigation; and, instead of joining the hue and cry against us raised by those ignorant of the subject, would it not be wiser to take note of the words of Gamaliel uttered eighteen hundred years ago, in reference to a subject not very distinct from that of Spiritualism—"Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

I have a large circle of friends, perfectly sane. Those of my friends who know me the most intimately do not think me insane; and yet, thank God! I have been a Spiritualist for twenty years, a medium for thirteen years.

I think, therefore, I may, without conceit, give an opinion on the

subject—an opinion founded upon knowledge, and not upon mere surmise; and I declare that Spiritualism, rightly understood, will do more to remove the bane of insanity from our midst, and to restore our lunatics to mental health (and most especially such as suffer from that terrible delusion called “religious mania”), than any power has ever done since the days our Saviour walked the earth. Some forms of so-called madness are but the result of partially developed or disorderly mediumship.

A knowledge of Spiritualism, which is gradually unfolding to us some of the wonderful laws of mediumship, is the only knowledge that can be of any practical use in such cases; and a doctor who dares to undertake the cure of such cases, whilst ignoring Spiritualism, must fail most miserably.

F. J. THEOBALD,

M.B.N. Association of Spiritualists.

38, Great Russell-street, London, W.C.

MR. WILLIAMS'S SEANCES.

SIR,—Mr. Williams's *séance* on Saturday, Dec. 9th, was more than usually successful. The room being very crowded with friends, “Peter” gave his customary manifestations, nearly every one being touched. On this occasion the musical box was apparently carried to a greater distance in an easterly direction than I have hitherto observed.

After the cabinet *séance* had commenced, “John King” was distinctly visible, with his lamp, and subsequently another form, which I can state to be entirely dissimilar in features from “John King,” and which was recognised by a lady present as one known to her. The manifestations of “John King” were frequent, and he allowed several to inspect the aspect of his face in front, and in profile. Mr. Williams was in the cabinet all the time, and the conditions appeared thoroughly satisfactory, both on the part of the medium and the sitters.

C. CARTER BLAKE.

NORTH OF ENGLAND SPIRITUALISTS' CONFERENCE COMMITTEE.

SIR,—The executive of the above held a meeting on Sunday, Dec. 3rd, in the Old Freemasons' Hall, Newcastle-on-Tyne. It was resolved—“That our next quarterly conference be held in this hall on Sunday, Jan. 14th, 1877, at 10.30 a.m. Also, that Mr. J. J. Morse be engaged to attend the conference, and lecture in the evening.”

The executive earnestly urge all Spiritualists in Newcastle and district to try to be present on the above occasion, that, by mutual consideration, Spiritualism may be brought more prominently before the public.

R. MOWBRAY, JUN., *Hon. Sec.*

23, Grainger-street.

A SEANCE WITH DR. SLADE.

SIR,—On Thursday, December 7th, 1876, at 10 a.m., my brother and I had a sitting with Dr. Slade. Immediately after we entered the apartment, which is a well-lighted sitting-room, Dr. Slade turned up the table, to show that he had no mechanical contrivances. After examining the table we took our seats. It is an old Pembroke table; Mrs. Burke told us she had had it for nearly thirty years. We measured the table with a string, and found that it is 2 ft. 11½ in. long, and, when the leaves are up, it is 3 ft. 6½ in. wide. There were two supporters under one leaf, and one supporter under the other. I sat with my back to the fireplace, and my brother sat facing Dr. Slade, who sat with his left side to the table, consequently, his legs and feet were entirely away from the table. I took a double slate with me that I bought in Blackburn, and my brother took a new slate which he had bought at Allman's, Oxford-street, London, a few minutes before the sitting. On sitting down, Dr. Slade put one of his own slates under the corner of the table. As I sat next to him, I could see the small crumb of pencil on the top of the slate when he put the slate under the table. I could also see part of the frame of the slate, and almost all his hand. Immediately the slate was put under the table we heard the grating sound of the pencil, and, in about a minute, or a minute and a half, the writing ceased, and raps were heard on the slate. He then slowly took the slate from under the table, both of us watching to see there was no deception used in turning the slate over. As the edge of the slate was slowly drawn from under the table, we saw that it was covered with writing, written in very straight lines, and in a beautiful hand. As this was on his own slate, he said—“You will want better proof than this; we will now try on your double slate.” Placing a crumb of pencil inside the leaves of the slate, he attempted to put it under the table, but every time he tried, the slate seemed pushed back by some unseen power. He then laid it on the top of the table, and my brother began to tell about a sermon that the Rev. James Wayman, of Blackpool, had preached the previous Sunday against Spiritualism. While we were talking about the sermon the sound of writing was heard going on inside the clasped slates that lay on the table. At this time our hands were joined together, and were not within six or eight inches of the slates. In a few seconds raps were heard, and on opening the slates there was a message relating to the subject we were talking about; it read as follows: “Be true to yourself, and you will be true to God. I am truly, Allie.” He then gave my brother a slate with a bit of pencil on it, and told him to hold it under the table; he again placed a crumb of pencil in my folding slates, and again clasped the clasp. He again tried to put the slate under the table, but was unable; this time it came to me, when I took hold of one corner, Dr. Slade holding the other. He then asked if they would write on the slate held by my brother; the answer came on the slate I had hold of—“We cannot do so now; can in time if he will sit, Allie.”

My slate being written on on both sides, he took the slate bought by my brother, placed another crumb of pencil upon it, and again tried to put it under the table; this time the slate came and rested on my head; while there a message was written, signed W. W. This message Dr. Slade rubbed out, and again put a bit of pencil on the slate. This time he was enabled to put the slate under the table, and in a few seconds there

was written “We are not able to write any more, Allie.” We had also an accordion playing. A chair jumped clean up from the floor, the table rose a foot high with all its four legs right off the floor, my brother was touched, and on my expressing a wish to be touched in the same way, the chair I sat upon as well as myself was pushed close to the table. We all three saw spirit hands, when it was impossible for Dr. Slade to have imposed on us. These events all happened in good daylight.

R. WOLSTENHOLME.

4, Preston New-road, Blackburn.

AN EXPLANATION.

SIR,—Will you kindly admit an explanation of the error to which allusion is made in Mr. Joy's letter of the 5th instant, in reference to Mr. Enmore Jones. The statement should not have been applied to him, but to another gentleman, whose name I withhold merely because I am not sure whether he would like it to appear in print. I think the circumstances under which Dr. Monck's letters were written and received, while he was in custody at Huddersfield, may render this error excusable. The chief constable only allowed him, as a rule, to read a letter, or read it to him himself, and then took possession of it, so that Dr. Monck saw no more of it. This may easily account for some little confusion in the matter of names, either of individuals or committees.

I think this is all the correction requisite to render the statements in my letter of the 22nd ultimo in accordance with the facts.—I am, sir, yours respectfully,

GEORGE TOMMY.

7, Unity-street, College Green, Bristol, Dec. 12th, 1876.

MR. C. C. MASSEY ON THE SLADE PROSECUTION.

We republished from the *Times* all the letters of public interest about the Slade prosecution, with the exception of the following, which was kept out of these pages at the time for want of space:—

To the Editor of the “Times.”

SIR,—The letter of Mr. Algernon Clarke, which you published on Friday, is a striking illustration of the ignorance which, in combination with a prejudice that is fast assuming the evil features of intolerance, is likely not only to work cruel injustice to individuals, but also to reduce inquirers to the mediæval resources of proscribed and clandestine investigation. One of the objects of the defence in the late prosecution was to enlighten this ignorance by the evidence of those who, from their long experience in this subject, may be called experts, and who would have dispelled several crude misconceptions which are at the root of unfounded suspicions, and of the demand for impracticable tests. That and other evidence Mr. Munton was not permitted to adduce. With suggestions such as that of Mr. Clarke we are all familiar. They sound plausible, simply because people do not realise the distinction between physical and psychological conditions. Students of that deeply interesting and instructive work, Dr. Carpenter's *Mental Physiology* (with attentive and repeated perusals of which I fortified myself on entering upon my own investigations of these phenomena), are impressed by the multitude of examples of the paralysis or perversion of organic processes by emotional states. Now, if there is one fact which experience has abundantly proved, it is that this force, which we say operates beyond the organism, is most intimately associated with the mental and nervous condition of the subject. Agitation, anger, anxiety, depression almost infallibly arrest it. Equanimity—and “mediums” are often the most excitable of mankind—is usually an indispensable condition. To require that this force should operate in the midst of a jeering multitude, with the subject of it crushed and disheartened by apprehensions, by the sense of wrong, by solicitude for the result, is to betray an ignorance of psychology, pardonable enough in the inventor of “Psycho,” but which those who have given years of study to the subject may surely be allowed to correct. Of this ignorance the prosecution in the Slade case have had and have taken the fullest advantage, while our hands have been tied by the rejection of all but a fragment of our evidence. Upon the legal admissibility of that evidence another tribunal will have to decide; but the evident object of the prosecution being to discredit, perhaps, even to interdict, an investigation which has become formidable, and, therefore, odious to certain materialistic men of science, it will be hard indeed if the Press, which should be the jealous guardian of the right of free inquiry, refuses us a hearing on a broader issue than that to which, it may be, the law confines us.—Your obedient servant,

C. C. MASSEY.

Temple.

SPIRITUALISM AT HOME.—A correspondent of the *Sussex Daily News* says:—“The propagation of Spiritualism depends not on public but on private mediumship, the supply of which is constantly increasing, and will increase more and more in proportion to the demand. Spiritualism spreads from family to family, from house to house; and nothing can stay its progress. Dining recently at a friend's, one of the company was a remarkable child of between two and three years old. This child is a medium, and through him spirits present joined in the conversation by means of raps on the table and on the floor. After a while, some assurance given in this way by a spirit being doubted by the company, the end of the table at which the little medium was sitting—a very long and heavy table in the large dining-room of one of the largest houses in Brighton—was lifted suddenly and brought down thrice on the floor with an energy that threatened with destruction the fragile ware upon it. This little boy sees and converses with spirits, and will write and draw by the hour under spirit control. I venture to suggest to Prof. Lankester that it is useless to imprison Dr. Slade while this little fellow remains at large, and that, to be consistent, he should at once take steps for seizing the above-mentioned table and for protecting the helpless parents, with their friends, from this portentous baby.”

OPPOSITION TO RELIGIOUS AND SCIENTIFIC TRUTH IN SAN FRANCISCO.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE
COURT OF PORTUGAL.

A LITTLE crusade against Spiritualism, through its mediums, has been undertaken here too, and if *post hoc* were necessarily *propter hoc*, I might say that it is a consequence of the temporary success before your police magistrate, Mr. Flowers, of the move against Dr. Slade, in London. There are a good many mediums here, many of whom advertise in the daily newspapers. There is a City Ordinance, passed by the "Board of Supervisors," which, in the long list of various industries and employments for which a license is required, such as hack-drivers, butchers, &c., &c., &c., includes "*astrologers, seers, fortunetellers, and clairvoyants*," who are required to pay fifty dollars a quarter—a rate which seems to be meant to be prohibitory, when it is compared with the general run of these license taxes. The Ordinance makes it a criminal offence to exercise any of these license-paying employments without the license obtained and paid for in advance, the penalty being "not less than one year's imprisonment or 500 dollars fine, or both." About a week ago a raid was made on the mediums, some half-dozen being arrested for violation of this ordinance. Some settled it by paying up. Two refused, gave bail, resisted the attempt to force on their cases the next day, and have had the 1st December appointed for their trial, in a jury police-court, called the City Criminal Court. The judge has already shown a decided *animus* against them. They are Dr. Matthew and his mother Mrs. Maynard; the former of whom gives good materialisation public *séances*, while both give private *séances* of a clairvoyant character.

The Spiritualist Association of San Francisco has taken up their case, and both it and Dr. Matthew himself intend to fight it out by appeals up to the highest courts. The basic idea of the defence is that Spiritualism is a religion, and that the mode and means of its propagation are the demonstration to mankind through mediums, of the great truth of the immortality of the soul as proved by the communication of disembodied spirits with us mortals still in the flesh; and that any City Ordinance or State law forbidding or impeding it, is a violation of those fundamental principles of the constitution of the State of California, and the Constitution of the United States, which guarantee the perfect and entire freedom of religion. It will thus be argued that the Ordinance as sought to be applied to spirit mediumship, is null and void for *unconstitutionality*, that fatal defect which, when established judicially, strikes dead at once equally an Act of Congress or a Municipal Ordinance.

The prosecution and the judge, who had thought to dispose of the case off hand in "three minutes," seemed a little surprised at the proportions it began to assume when the defence stated their position as the ground for insisting on a little time for preparation, for which nine days were accorded and accepted. This trial may, therefore, be considered as the first skirmish of a campaign whose final decisive battle may have to be fought in the Supreme Court of the United States at Washington. I am summoned (after having volunteered) as a witness to testify to the point of the religious character of modern Spiritualism, on which I can certainly speak with the strongest and deepest conviction.

San Francisco, Nov. 24th, 1876.

INDIAN YOGIS.

THE Yogi or Iogi sect maintain the practicability of acquiring, even in this life, entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long continued suppressions of respiration, of inhaling and exhaling the breath in a peculiar manner, of fixing the eyes on the top of the nose, and endeavouring by force of mental abstraction to effect a union between the portion of the vital spirit residing in the body and that which pervades all nature.

When this mystic union is effected the Yogi is liberated in his living body from the clog of material encumbrances and acquires an entire command over all worldly substances.

He claims to make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body; can render himself invisible; can attain all objects, and is equally acquainted with the past, present, and future.

It will be seen that these manifestations all agree with the phenomena known amongst ourselves. Moreover the Yogis invoke the aid and claim that they receive help from the Pitris or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they affirm that without this aid they can do little or nothing.—*Religio-Philosophical Journal*.

THE celebrated medium, Mrs. Kane, has taken up her residence at 34, Guilford-street, Russell-square, W.C.

DR. CARTER BLAKE has in the press a "Manual of Anthropology," with maps and woodcuts.

WITH the permission of Prof. Owen, F.R.S., Superintendent of the Natural History Department, British Museum, lectures will be delivered by Dr. Carter Blake, Lecturer on Comparative Anatomy, Westminster Hospital, in the Galleries of Antiquity and Natural History, British Museum, on the 27th, 29th, and 30th December, from 11 to 1 p.m. Information as to terms may be obtained at 38, Great Russell-street.

A SOMNAMBULIST IN CHURCH.—Rev. Dr. Shermer, pastor of the Baltimore Methodist Protestant Church, was in the midst of his sermon one Sunday night, when a rather strange interruption occurred. A little girl about ten years old arose from her seat in a pew beside her mother and walked up the aisle and into the pulpit, passing behind the preacher. From the pulpit platform she stepped on a chair, the back of which was placed against the pulpit platform, and from the chair on to the top of the communion table, a marble oblong slab, several feet long, in front of the pulpit. She walked the length of the table, and seemed just about to step or fall to the floor when she was caught by a member of the church who came forward. He lifted her down, when she sank to the floor. She was immediately surrounded by the pastor, her mother, and other friends, who found that she was sound asleep. She did not awake until after her mother had removed her to the pew, from which she had started on her peregrinations. She said she dreamt she was in the pulpit. Dr. Shermer says he thought she was some child unused to the pulpit, who wanted a drink of water from the pitcher. He noticed that her steps were light and noiseless, and her eyes fixed, but he did not suspect she was walking in her sleep until she passed in front of him on the communion table. It is stated the child is not used to sleep walking, this being her first performance.—*Religio-Philosophical Journal*.

SPIRITUALISM IN NEWCASTLE.—On Wednesday evening, last week, at the schoolroom of the Unitarian Church, New Bridge-street, Newcastle-on-Tyne, the usual monthly meeting of the members of the Mutual Improvement Class, to the number of nearly one hundred, were entertained by the reading of a paper by Mr. Kay, on "What is the use of Spiritualism?" The speaker was listened to with the deepest attention, it being well known that he was an active worker in the cause of Spiritualism, and a member of that Church. Free discussion was invited. The Rev. Alfred Payne, who presided, called upon Mr. Rhodes to speak. He briefly stated that from his experience—the result of having attended at least one *séance* per week for the last five or six years, and from his possession of some share of medial powers—the chief use of Spiritualism to him had been that it corroborated and explained the phenomena described in the Bible. The president then stated that he had himself made some investigation into spiritual phenomena some years ago; as far as he could see Spiritualism was of no use in affording information which could be as well if not better obtained elsewhere. In reference to the photograph which Mr. Rhodes had handed to him (one of Mr. Bowman's specimens of direct-writing, through the mediumship of Mr. Duguid, of Glasgow), he thought that if it was what it purported to be, it was done by a spirit imperfectly acquainted with Greek. He then translated the writing for the benefit of those present. Considerable discussion ensued, but the extreme interest of the evening was reserved for Mr. Mowbray, who stated that the great use of Spiritualism was that it demonstrated another state of existence. In proof of that assertion he detailed the particulars of a *séance* he had attended a few days previously in the private house of a gentleman in that town. The medium, Miss Wood, was put into a net-bag fastened round her neck and sealed, and as she lay on the floor the net was not only nailed to the floor, but also sealed thereto. Then there came from the cabinet a male figure, taller than the medium, robed in soft white drapery, and remained with them for half-an-hour or so. Almost immediately after the figure retired they entered the cabinet and found the medium as they had first placed her, all the seals and everything intact. Therefore, if his statement was true—and it could be corroborated by several others who were present—it fully answered the question of the evening by proving a glorious immortality. A vote of thanks to Mr. Kay was unanimously accorded for his paper, and the subject for the first Wednesday in January was announced, viz., "The Pursuit of Science," by Mr. C. W. Young. The meeting then terminated.—A *séance* was held at Weirs Court on Sunday morning last. Mr. Rhodes says:—"About ten persons were present. The medium was outside the cabinet, visible to all, and a draped figure came from within; it appeared two or three times; the features could not be seen. A chair outside the cabinet was drawn inside, and then thrown out over the head of the medium into the circle."

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

Dr. James Croll, of Edinburgh, was elected an honorary member.

PSYCHOLOGICAL EXPERIMENTS.

Mr. Serjeant Cox said that he would vouch for the truth of the following statements, although he was not at liberty to give the name of the lady mentioned therein; she was the daughter of one of our foreign Ministers, and he would call her Miss B——. He then read a letter from a writer well acquainted with the phenomena, which took place in Miss B——'s presence; it set forth that she would sit in the drawing-room with her eyes bandaged; a book or newspaper would then be placed under her left hand, and with her other hand she would write out any word which chanced to be under her left hand, but she never knew what that word was until she looked at her writing. She would pass her hand over a number of visiting cards in succession, and discover whose they were. Dr. Carpenter was quite wrong in his explanation of such things in his psychological work. Miss B—— would answer unspoken questions; her power varied, and sometimes left her altogether. One day she said, "Papa, about those streaks in the sky," and he replied, "How curious! I was looking at it before sunrise this morning, and noticed the curious streaks upon it." Mr. Serjeant Cox continued that he had met this lady in London himself a few weeks ago. Her younger sister was with her. Miss B—— left the room, and it was resolved that she should open a photographic album containing at least a hundred photographs, and should select a particular one from among the number. When she entered, one of the party placed his hands on her shoulders; she went to the book and selected the photograph; this was tried in many ways, and never failed. What was to be done was known to everybody in the room, so it was resolved that one person only should will her to do something; he silently willed that she should select a cup from among many others upon the sideboard, and give it to one of the party; he placed his hands on her shoulders, and she did it. He (Mr. Serjeant Cox) then tried some experiments, to be certain that there was no guidance by involuntary pressure. He found that if his mind wandered from the object of search, she wandered also, but that when his mind was fixed, she went direct to the object. Those who supposed this to be caused by involuntary pressure rather than by thought-reading, could not explain the selection of the photograph; besides, there was a rapidity and directness of movement, and a coolness in selecting one small object from among many that seemed to preclude the "involuntary pressure" explanation. A card was taken from a pack; she passed her fingers over it, and the observers then mixed it with the rest; she afterwards selected it from the whole mass while her eyes were blindfolded. While she was thus blindfolded, and in a strange house, a book of travels which she had never seen was placed in her hands; she opened it, and placed her left hand upon a picture in it, then with her right hand she drew a rough outline of the picture, and wrote under it the word "Iceland." There was nothing in the picture or upon the page at which the book had been opened to show that the scene was in Iceland, as was the fact. The family to which she belonged had gone to Portugal for the winter.

THE PHENOMENA OF ARTIFICIAL SOMNAMBULISM.

Mr. F. K. Munton, honorary secretary, then read a paper by Mr. E. H. Valter, of Birmingham, on "The Phenomena of Artificial Somnambulism and Electro-Biology." The paper first gave an outline history of mesmerism, after which it minutely described the operations gone through by mesmeric operators in influencing their patients.

Mr. Dunlop said that the phenomena were so well known that it was scarcely necessary to bring forward examples to prove their reality. In the gossip of the clubs it was now admitted that there was something in mesmerism, but there was a tendency to ridicule Spiritualism. Although the public were at last convinced of the truth of mesmerism he thought that they knew nothing whatever about it. It struck him that some of the explanations in Mr. Valter's paper were scarcely warranted, especially those portions wherein he spoke of the sensitives absorbing a fluid of some kind from the operator. He had seen much of mesmerism, and had watched Dr. Esdaile at work in a hospital in Calcutta, where he was much opposed by the local surgeons. Water mesmerised by Esdaile succeeded admirably in throwing patients into coma; another doctor tried common water, and it had just the same effect when another operation had to be performed, consequently he (Mr. Dunlop) thought that the mesmerised person did the whole thing himself by his own mind, and that there was no mesmeric fluid. He had been taught mesmerism by Professor Stone, who uses passes and complicated manipulations, but he afterwards discovered that the same thing might be done in a simpler manner by merely working upon the mind of the sensitive, consequently he thought that nothing passed from the operator to the mesmerised person. Preachers got hold of people's mental faculties in the same way, and made them believe almost anything they pleased. He believed that a shilling would do quite as well as the copper and zinc discs of the mesmerists for putting persons to sleep. Dr. Chalmers once gave a party in Calcutta; he went to the Bank of Bengal, obtained a perfectly new note from it, went home and put it on a table upstairs, then came down and asked a clairvoyant boy brought there by Esdaile, if he would describe his private room. The boy described the room, and at last came to the note upon the table; he then read the number of it as clearly as if it had been a newspaper close before his eyes. This was a good case of clairvoyance.

Mr. Rowan was also of opinion that mesmeric operations were mental, and that nothing passed from the one person to the other. He also had been taught mesmerism by Professor Stone, and once he suggested to a sensitive under the influence that he would transfer all his power of

mesmerising to another person in the room; the sensitive at once succumbed to the influence of the other individual, but was free from it directly he (Mr. Rowan) said he had taken the power away from that person. Suggestion alone produced the effect. When a person was half way into a mesmeric state, either in going to sleep or waking up, he was in the condition known as "electro-biologised." He thought that passes were not necessary to produce mesmeric effects, but that mesmerism was an operation of the brain and mind; once he mesmerised a young lady who had never been mesmerised before, and she did not know that he was trying experiments.

Mr. W. H. Coffin said that some years ago he made inquiries into Spiritualism and mesmerism, and came to the opposite conclusion to that which Mr. Dunlop stated to prevail at the clubs, for he discovered that there was a great deal in Spiritualism and very little in mesmerism. He learned all he could from various biologists, and discovered how by totally different methods they produced the same results, until at last he came to the conclusion that it was wholly due to the subjective influence of the mind of the patient upon himself. The patients usually were hysterical persons, liable to enter states of ecstatic exaltation. After learning much from those who possessed experience, he began to make experiments for himself, and he found that it mattered very little what the operator did, so long as he told the patients what the result was to be. One evening he made his sensitive sit in a chair, and told him to look at the fire and at the objects in the room, or at anything but himself (Mr. Coffin), as the sight of him would spoil the effect. He (Mr. Coffin) sat behind the sensitive doing nothing at all, except that he read a newspaper and took no further notice of the patient, who soon fell off his chair, and said that he felt the influence of the passes down the back of his neck. He (Mr. Coffin) had just left Dr. Carpenter's lecture on Spiritualism at the London Institution, and it was a question in his mind whether Dr. Carpenter's paper, or that by Mr. Valter, was the most unsatisfactory.

The Chairman agreed with all the other speakers that the mesmeric state was a self-induced condition, and that no invisible fluid was at work. He had once tried many experiments with Dr. Elliotson to satisfy himself upon that particular point, and had never once discovered a trace of proof of the existence of any mesmeric fluid. The eye and the attention of the person had to be fixed for a certain time, after which he would go to sleep and his will would be entirely suspended; when he was in that state his eye-balls would always be turned upwards and inwards, and by this a real trance could be told from a sham one. When a suggestion was made to a person in this state, he thought that the suggestion started a dream in his mind, but that the mesmeric patient acted the dream, whereas persons who dream in sleep merely think that they are acting in it. If anybody suggested to the patient that he was a preacher, he dreamt that he was a preacher, and preached away. Clairvoyance depended much upon the influence of the operator. He could make almost any mesmeric patient clairvoyant, while some operators could not produce that effect at all. Some of the patients said that they could not exercise the power, but he told them that they could, and that they must try. Thus they gradually acquired the power, and what he had just said showed that they might be educated up to it. They would then read books with ease when their eyes were bandaged. He once had a clerk who would play at cards with him for hours, with his eyes bandaged and stuffed with cotton wool. Upon the wall were several almanacks, one pasted upon the top of the other for years, and this boy once read figures beneath the surface; six papers had to be removed before the number was found. Hundreds of times he had sealed up words in envelopes, and the boy had read them without failing once in twenty experiments. The boy was naturally very stupid, but in the mesmeric state he was intelligent. He always put the papers on his stomach when he read the words. On being asked how he read them he said that he saw a blue flame upon the first paper, then the paper disappeared; next he saw a blue flame upon the second envelope, and then that one disappeared; afterwards he saw the flame on the third, and so on, until at last he would exclaim, "Now the last one has gone, and I see the word!" Thus he did not see through the paper, but something was gradually removed. He (Mr. Serjeant Cox) could never influence a mesmeric patient in another room, although he had tried to do so over and over again; some suggestion to the mind of the person had always to be made. There was no doubt about the fact of mind-reading, for he had seen cases; he thought that it arose from vibrations set up in one brain which had originated in another.

Mr. Hensleigh Wedgwood said that the thought-reading explanation of clairvoyance did not seem to agree with many facts. One day Professor De Morgan was dining with the Chief Baron in Queen-square; a clairvoyant sensitive described to Mrs. De Morgan all that was going on there, and how the Chief Baron sent for Lady Pollock to come to listen to what Mr. De Morgan was saying. This could not have been the reading of Mrs. De Morgan's thoughts, for she did not know the facts at the time.

Mr. Coffin did not see how Mr. Serjeant Cox's thought-reading theory explained how his clerk could read a number upon a paper on the wall with six other sheets of paper pasted over it, when Mr. Serjeant Cox himself did not know what the number was. Some of the cases appeared to have been explained by their president as supersensuous perception, while in other cases supersensuous perception was ruled out as thought-reading.

Mr. Serjeant Cox replied that when the boy played cards blindfolded, it could not have been a case of thought-reading, so far as the boy's own cards were concerned.

On the motion of Mr. Coffin the discussion was then adjourned.

PROFESSOR LANKESTER is a member of the Savile Club, Savile Row, London, W.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

THE DEBATEABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York. U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 8s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 5s.

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